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"WHEN GOD WORKS WHO CAN HINDER?"

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NEBUCHADNEZZAR'S DREAM.

(Continued from page 200.)

THE Protestant churches have in this respect, done the same that the Mother Church did. It has been, and is now the policy of political powers to increase the union of church and state; and what weapon is more powerful than the ecclesiastical power when wielded by men of ingenuity? What has been a greater source of protection to Great Britain, Denmark, and many other powers of Europe, than the ecclesiastical powers of the church united with state? but witness with pain, and indignity the internal effects. Men become the votaries of a religion, and are pacified and made to believe that all is well, while under the severest yoke of oppression, tyranny, bondage, and despotism; but on the other hand bishops, vicars and men of authority, roll in luxury, wealth, and aggrandizement. Break the bands that holds church and state together, and free the inhabitants from priest-craft, and such awful despotism, that they may be free men indeed, and those kingdoms that hold men in such bondage will shake from their very base, and at last fall to ruin; and the kingdom of God take their place. From what we have already seen of Catholicism, and the works of the Protestants we are led to conclude that millions of years might roll around, and the work of God that the stone of mountain represents would be no nearer accomplished than what it is now; unless there should be a great change for the better. But enough is said upon this part of the subject: for we discover that if the stone commenced to roll in the days of the apostles, it finally was transformed into

a popish hierarchy ; and we know what they together with the Protestants have done.

It is also said, that this stone as it rolls shall increase in magnitude till it fills the whole earth. Many sects have sprung up since the commencement of the Christian era, and many have fallen ; and indeed, it cannot be said that any have lasted through all ages, and increased in magnitude, but the Mother Church. It is true, since the days of the reformation the Protestants have increased in number ; but they, as we have before shown, do not answer Daniel's description of the kingdom of God. "*It (the kingdom of God) shall never be destroyed,*" that is, it shall never be overcome, or disorganized ; but the kingdom that was established in the first century has been disorganized and overcome, or in other words the saints overcome, as we have before proved by the predictions of the prophets. "*And the kingdom shall not be left to other people ;*" none shall have power or authority over the spiritual affairs of the kingdom but those whom God appoints : and again, its laws, and ordinances shall not be changed ; but remain invariably the same for ever. This cannot be said of the Christian church in ages past ; for it is well known that on several occasions, kings, and emperors, have taken the ecclesiastical power into their own hands : for instance, Henry the VIII of England, and many others. It is also well known that there has been a great changing of the laws and ordinances of the church. However, we do not wish to be understood that it is in the power of man to revoke a decree of the Great God ; but at the time of the establishment of Popery, new ordinances were substituted ; consequently God withdrew his Spirit, and took away the holy priesthood, and thus left the Mother Church just what Daniel described her to be. " And there came up another little horn (or another power) having eyes like the eyes of a man, and a mouth speaking great things ; I beheld, and the same horn made war with the saints, and prevailed against them ; until the Ancient of days came and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom." It has been a characteristic of the Mother Church to persecute the saints that would not concede to her foolish doctrines when there was no law of the land to restrain her from it.

From the foregoing remarks we trust that the reader will readily discover the impropriety of dating the time of the commencement of the kingdom of God, represented by the stone that Nebuchadnezzar saw in his dream, at the beginning of the Christian era ; and no one in his sober senses will pretend to say, that it commenced when Popery was set up—consequently it is a work of the latter-days. This is what Daniel said to Nebuchadnezzar : " But there is a God in heaven that maketh known to the king Nebuchadnezzar *what shall be in the latter-days.*"

Indeed, this is the kingdom that the Lord will establish for the millennium, and when all the kingdoms of this world are done away, then

will be fulfilled the saying of Daniel in the vii chapter: "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The words of John the Revelator, which we have before quoted, comes again to the mind with force: "These (ten kingdoms) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings, and they that are with him are called, and chosen, and faithful."—Rev. xvii. 14. This places the destruction of these kingdoms, and the prevalence of the kingdom of God in the future as yet; and puts the matter beyond successful contradiction, that the rolling forth of the stone was not fulfilled in the progression of either the Catholics, or Protestants: for as we have before said, these kingdoms of Europe are more or less upheld by the various ecclesiastical powers. But according to the above quotation these kingdoms are to make war with the Lamb; and if we reason from analogy we must conclude that these various ecclesiastical powers will also make war with him. For indeed, how can such kingdoms make war without the churches of the same being more or less engaged in the contest?

Thus we discover that the final overthrow of these empires will not take place till they make war with the Lamb. Daniel also places their destruction, to but a short time previous to the millennium, or to the time when the Ancient of days shall sit. (See Dan. vii. 9-11.) Then the great image will be beat fine like the chaff of the summer threshing floor, and the kingdom of God prevail—the kingdom of heaven come, and the will of God be done on earth as it is done in heaven,—and peace flow like a river to all the people of God.

Now when we put what Daniel has said about the kingdom of God, in conjunction with what the prophets have said about the *ensign* of the Lord for the gathering of Israel, and then add what John has said about the angel flying in the midst of heaven having the everlasting gospel to preach to all nations, &c., they give a clear and conclusive idea of the great work of God—the commencement of his kingdom, its prosperity, its universal prevalence, and the destruction of the kingdoms of this world. Then will be fulfilled another saying of John: "And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever."

—Rev. xi. 15.



We are indebted to Elder E. Snow for the following article on priesthood, and in consequence of the pure sentiments, which it contains, we cheerfully give it publicity through the means of the "Gospel Reflector."

## ON PRIESTHOOD.

*"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, and ye shall be unto me a kingdom of priests, and a holy nation."—Exodus, xix. 5-6.*

*"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."*

*"Ye also, as lively stones, are built up a spiritual house, an holy priesthood."—Peter.*

In all ages from Adam to the latest generation, when God acknowledged a people to be his, there has been a priesthood among them or a delegation of authority by which all the ordinances of God's house were administered. There are in the book of Doctrine and Covenants, recent revelations on Priesthood, which say, there are in the church to Priesthoods, viz., the Melchizedek, and the Aaronic, including the Levitical Priesthood. Before the days of Melchizedek the church called the former the holy priesthood after the order of the Son of God; but Melchizedek being a mighty man, and a great high priest, they from, and after his day called it the Melchizedek priesthood, to avoid the too frequent repetition of the name of the Supreme Being. The latter was called the Aaronic priesthood, because it was conferred upon Aaron, and his sons throughout all their generations, to be a perpetual covenant of priesthood. (See Exodus, xl. 15, and xxix. 9; Num. xxv. 13.) It is called the lesser priesthood because it is an appendage to the greater: for all lesser authorities, and offices in the church in all ages, are appendages to the Melchizedek priesthood; but there are two divisions or grand heads. The office of an elder comes under the Melchizedek; that of a teacher, and deacon under the Aaronic, or lesser priesthood. Paul in his epistle to the Hebrews says much concerning these two priesthoods, and of the superior excellence of the Melchizedek over the Levitical order.

This Melchizedek flourished in the days of Abraham, about two thousand years before Christ. Moses tells us—Gen. xiv. 18, that he blessed Abraham, and he was priest of the Most High God, and king of Salem, which was the original name of Jerusalem. Many eminent writers are of the opinion that he was the founder of that city, and that it subsequently fell into the hands of the Jebusites, from whom it received the prefix *Jery*: and *Jerusalem* was governed by Adonizedec the Amorite, at the time of its capture by Joshua, about fourteen hundred and fifty years before Christ. (See Josh. x. 1.)

This priesthood did not originate with Melchizedek; neither was



it confined to him, as many suppose; but was conferred on many, both before, and after him: and it is as ancient as the Son of God himself, who was with the Father from the beginning: for it is said of him—Ps. cx. 4, “Thou art a priest forever after the order of Melchizedek.”

When we speak of an order of priesthood we convey an idea of a succession of priests and various smaller offices in the priesthood; as when Paul speaks of the order of Melchizedek, and the order of Aaron.—Heb. vii. 11. As there were many who had the priesthood after the order of Aaron, would it not be nonsense to talk about the order of Melchizedek if he was the only man who ever had the priesthood? As Moses' account of his ancestors was very brief, he necessarily said but little about the church, or order of priesthood, which existed before his day; but the hints he has given are sufficient to show us there was such an order existing from the beginning. Alma in the Book of Mormon, page 253, 3rd edition, is very plain on this subject. He shows that there were many, both before, and after Melchizedek; but none were greater, and he was king in the land of Salem, and when his people had corrupted themselves before the Lord, he exercised mighty faith, took upon himself the high priesthood and preached repentance unto his people; and they did repent and he established peace in the land. Therefore, he was called the Prince of peace. He moreover shows that this priesthood, being the priesthood of the Son of God, is an everlasting, and an unchangeable one without beginning or end.

Some ignorant translator, or heedless transcriber has made Paul say, Heb. vii. 3, that Melchizedek was without beginning or end; without father, mother, or descent; but again in the 8th verse he makes it appear that he had a descent. By reading the chapter it will be seen that Paul spake not of the person of Melchizedek as being without father, or mother; but of his priesthood in contradistinction to the priesthood of Aaron, which was entailed upon his posterity, and descended from father to son. But the decree of Jehovah concerning those who receive and magnify the office of the holy priesthood, is that they shall hold it, not only in time, but in eternity. Therefore, with them the priesthood has no end. (See Rev. v. 10; xx. 6; xxii. 5.)

I am aware that it is believed by many theologians that no priesthood acknowledged of God, existed among men previous to the covenant of priesthood established with Aaron. As objections to this theory, I shall urge the following: first, Paul says, Heb. viii. 2, “For every high priest is ordained to offer gifts and sacrifices.” Again, xi. 4, he says, Abel offered an acceptable offering unto God, but Cain's sacrifice was not acceptable because he did not offer it in faith; also, Enoch the seventh from Adam walked with God three hundred years, and then by faith was translated to heaven. (See Gen. v. 22; Heb. xi. 5.) Noah also, it is said, offered sacrifices unto God immediately

after coming out of the ark. (See Gen. viii. 20.) Also Abraham, Isaac, Jacob, and many others, after the flood offered acceptable sacrifices to God. All these, it is said, offered their sacrifices in faith, and how I ask did they offer them by faith? Answer; even Abel's lamb, and all their offerings were but types of the Lamb of God, who should be offered in due time without spot to God as the great sacrifice for the sins of the world, and they, as they offered their sacrifices looked forward by faith to him, expecting to receive redemption and remission of sins through his blood: for Christ said, "Abraham truly saw my day and when he saw it he was glad." Moreover it is said, Gal. iii. 8, that the Gospel was preached unto Abraham.

Now, if we had a full history of Adam and his sons, we should learn that God made known the plan of salvation to him, and conferred on him the priesthood, and he upon his sons Abel, Cain and Seth; and that it was continued with the seed of Seth till Enoch, and from Enoch to Noah and his son Shem, and among the seed of Shem to Abraham, and down to Jethro, priest in the land of Midian.

Midian was the son of Abraham, by his second wife Keturah. He and his posterity peopled the land, which was called after his name, and Jethro being the fifth in regular descent from Midian, lived in the days of Moses, and was priest of the most high God, when Moses was a young man, forty years before God called him to lead Israel from Egypt. (See Exod. iii. 1.) Moses married Jethro's daughter, and lived with him about forty years, and then God sent him to lead Israel out of Egypt: and we are told in the eighteenth chapter of Exodus that after Moses had brought Israel into the wilderness Jethro came to them, and praised God among them, and offered sacrifices and set in order all the officers in Israel, and gave Moses commandments how to proceed: and all this was long before Aaron and his sons were consecrated to the priest's office. A priest of On is also spoken of.

Second, I shall urge from the foregoing, if Jethro, Melchizedek, and others, had the priesthood before Aaron, and if, as Paul says, high-priests were ordained to offer sacrifices, the argument is conclusive that those holy men, from Adam down to Jethro, had the priesthood. It should not be forgotten also, that the text at the head of this article, in which God proposed to make Israel a kingdom of priests, was spoken by Moses long previous to the covenant of priesthood established with Aaron, from which it will appear that the office of the priesthood was well understood by them.

Third, I shall urge what every one who is acquainted with heathen mythology knows, that from a short time after the flood the heathens had their priests, and sacred orders to officiate in their worship. If it is asked how such customs were established among them? I answer: when about 150 years after the flood, the wicked part of the posterity of Noah built the tower of Babel the Lord confounded their language and scattered them in companies throughout all parts of the Earth; as

we are told Gen. xi. 9 : and different nations sprang up in Idolatry speaking different dialects, and as they had a partial knowledge of the true worship of God, which was had among the posterity of Shem in their native land ; they, in their idolatrous condition counterfeited the true priesthood, and the religion of heaven.

Now as it is known that such a worship and priesthood did exist among the heathens in those early ages before Aaron, and as there can be no counterfeit without true coin, it follows of course that a holy priesthood existed among the children of God, which the heathens patterned after : for it cannot be said, with propriety, that the great Jehovah in establishing a priesthood among the children of Israel, patterned after the heathen world.

Fourth, it does not even appear from the scriptures that the order of priesthood established with the tribe of Levi, of which Aaron was chief, was at that time instituted. But it appears that they were inducted into an office that previously existed, which was well understood in Israel. The Lord said unto Moses, Exodus, xxviii. 1, "And take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel that they may minister unto me in the *priest's office*." Again Ex. xxx. 30, "And thou shalt anoint Aaron and his sons, and consecrate them that they may minister unto me in the *priest's office*." Chap. xxix. 9, "And the priest's office shall be their's for a perpetual statute." Chap. xl. 15, "For their anointing shall surely be an everlasting priesthood throughout their generations." Much is said also in other passages concerning all the rest of the tribe of Levi officiating under the direction of Aaron and his sons in offices of less denominations ; but nothing is said signifying that the priesthood was a new institution. An order of priests inferior to Moses, is also mentioned, Ex. xix. 24, before the above was spoken. I therefore infer from the scriptures as well as from recent revelations that Aaron and his sons were chosen to preside over the *lesser* priesthood, and to hold the keys of the same, which office was declared hereditary in his family by a perpetual statute. Whereas before Aaron, the right of presiding belonged to the first born in all the families of the chosen seed ; hence called the birthright, from which arose patriarchal governments. But we are told that God chose the tribe of Levi to officiate in the place of the first born of all the families of Israel.—Num. iii. 12. Paul says, Heb. vii. 11, "Under the Levitical priesthood the people received the law," that is the old ceremonial law of carnal commandments, as he calls it, given by Moses. Now if they received the law under that priesthood, the priesthood must have existed before the law, and was not instituted, as some suppose, for the express purpose of executing those rites and ceremonies. But it must be remembered that the holy priesthood after the order of the Son of God was not confirmed upon the tribe of Levi. We are told in a revelation in the book of Doctrine and Covenants, that Moses held that priesthood, and that he received



it under the hand of his father-in-law Jethro, priest of Midian; and it is evident from the scriptures that Moses had some priesthood greater than the Levitical order: and if Jethro had not the holy priesthood, how could he have authority over Moses, and all other officers in Israel to regulate all matters, as is stated in the eighteenth chapter of Exodus?

The priesthood after the order of Melchizedek holds a right to officiate in all the offices, and ordinances of God's house, from the highest to the lowest in all ages; and we learn from Heb. iv. 2, that the gospel was preached to the children of Israel in the wilderness; and also from 1 Cor. x. 2, that they were baptized unto Moses in the sea, that is they were baptized unto Moses the same as the Jews were baptized unto John, he preaching baptism and baptising them. We are also told in Heb. xi. from the 24 to the 26 verse inclusive, that when Moses was a young man in Egypt before he fled to Midian, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than all the treasures of Egypt: wherefore Moses must have believed in Christ who was to come; and that belief was public, and he was reproached for Christ's sake; therefore, he esteemed the reproaches of Christ greater riches than all the treasures of Egypt;—hence I infer that Moses after he fled from Egypt to escape his persecutors, was ordained by Jethro to the holy priesthood, and subsequently preached the Gospel to his people Israel, and taught them faith in Christ who should come, and baptized those who believed; but if Moses had no priesthood, how could he consecrate other priests? But notwithstanding he preached the Gospel to them, and offered them the blessings of the Holy priesthood, and God proposed to make them a kingdom of priests; yet they afterwards in the wilderness hardened their hearts in unbelief, and rebelled against Moses and the holy priesthood, and provoked the Lord to anger until he swore in his wrath they should not enter into his rest; and we are told, Gal. iii. 19, the law was added, because of their transgressions, to continue with them till Christ should come: and again, in Heb. ix. 10, this law consisted "only in meats, drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation." Thus it was, they rendered themselves unworthy of the blessings of the Gospel and the Melchizedek priesthood, and God took Moses out of their midst and the holy priesthood from among them, and the lesser priesthood continued with the tribe of Levi to officiate under the law until John the Baptist. He being the only son of Zechariah the priest, was the legal heir to the Aaronic priesthood; but Christ being a priest for ever after the order of Melchizedek, reinstated the holy priesthood again in his church. It is probable however, that between Moses and Christ, God conferred the holy priesthood on different individuals who were not of the tribe of Levi: for instance, Samuel the Ephraimite, Samson and his father

Manoah of the tribe of Dan, Elijah the Tishbite, Elisha, Isaiah, and many others. Having thus endeavored to trace these two priesthoods down till Christ came, I shall now take a brief view of them as they existed in the Apostolic age, and from that period till the present day.

By comparing together the two passages of scripture, which stand at the head of this article, one spoken by Moses to Israel, the other by Peter to the Christian church in his day, it will be seen that the blessings conditionally promised to Israel, and the "holy priesthood," which through their transgressions they were deprived of, were subsequently conferred upon the Christian church: "ye also as lively stones are built up a spiritual house, an holy priesthood." We are told in John's Gospel, xv. 16, that Christ ordained his apostles; and of course he ordained them to the same priesthood he had himself: for the Apostleship is the high priesthood; hence Christ is called the Great Apostle, and High Priest of our profession.—Heb. iii. 1. Unto Peter, (who was also called Cephass, were the keys of this ministry committed,) and James and John were his assistants and counsellors, and those three Paul says, seemed to be pillars of the church.—Gal. ii. 9. Next to the apostles in office came the seventy, Luke x. 1, whom Jesus called to be travelling ministers in all the world, which agreed with the order of the seventy elders, mentioned, Ex. xxiv. 1-9, which were ordained under the same priesthood in Moses' day. Besides these travelling elders there were standing elders ordained in all branches of the church in all parts of the world. (See Acts xiv. 23. Tit. i. 5.) It appears from the scriptures that the office of an elder is next inferior to the apostleship in all spiritual affairs: for instance, when the question of circumcizing the Gentiles was agitated, the apostles and elders came together to consider this matter.—Acts xv. 6. After elders came priests of the lower order of priesthood, then teachers, and deacons, which are appendages to that priesthood. All these officers combined, form that spiritual house, and holy priesthood of which Peter speaks; being appendages one to the other, as members of the same body, and timbers of the same building, Jesus Christ being the chief corner stone; the great apostle and high priest, and Peter, James, and John, the main pillars. Other apostles and elders the principal timbers. The lesser offices, studs and braces, and all combined, a royal priesthood. Be not startled, gentle reader, at the idea of these two priesthoods being blended together in the Church. The lesser priesthood always was an appendage to the greater, and I trust I have already conclusively shown that the lesser as well as the Melchizedek priesthood existed before the ceremonial law was given by Moses; but when the law was given, and the holy priesthood taken away, the lesser priesthood continued officiating under the law until Christ came and fulfilled the law; and most people believe this priesthood was done away with the law; but if it existed among the people of God before the law was given, why may it not continue after

it is done away. But we have something positive to offer on this point. In Num. xxv. 13, it is called an *everlasting* priesthood. Also, Ex. xl. 15, God said, it "*shall be an everlasting priesthood throughout their generations.*"

The law being abolished with the Jewish rites and ceremonies, the priests who rejected the Gospel, were no longer acceptable to God; but those who held the lesser priesthood in the church of Christ administered outward ordinances—the letter of the gospel, viz., baptism in water for remission of sins,—and the apostleship or high priesthood, and eldership its appendage, held the right to lay on hands for the gift of the Holy Ghost, and to officiate in all the lesser offices in God's house. Hence, Philip one of the seven ordained in Jerusalem to attend to the daily ministration, who probably held the lesser priesthood, went down to Samaria and preached and baptised the people in water. Then Peter and John, went down and prayed, and laid their hands on them, and they received the Holy Ghost.

John the baptist also, who inherited the Aaronic priesthood from his ancestors baptized in water for the remission of sins, telling them at the same time that Jesus should baptize them with the Holy Ghost, he having the Melchizedek priesthood. Dr. Clark, and Dr. Lightfoot, inform us that water baptism was very common among the Jews, even as far back as the days of David, and Solomon. The manner in which men were consecrated, and the priesthood continued from one to the other, and from one generation to another, was as follows: when they were found worthy, being prepared from before the foundation of the world, according to the fore-knowledge of God, and when God manifested that it was his will, they were consecrated by the imposition of hands, and ordained by the power of the Holy Ghost, who was in the one who ordained them. No man can rise up and assume the priesthood, for Paul says, Heb. v. 4. "No man taketh this honour unto himself but he that is called of God as was Aaron." For further proof of the manner of ordaining, see Acts, xiii. 2, 3. "As they ministered to the Lord and fasted the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." See also Acts, vi. 6, and first Tim. i. 14. "Neglect not the gift that is in thee which was given thee by prophecy, by the laying on of the hands of the presbytry." Simple as the imposition of hands is, great things have been done by it when administered by the servants of God in faith. The prophet Habakkuk describing the coming of the Lord says: "His glory covered the heavens, and the earth was full of his praise, he had horns coming out of his hands, and there was the hiding of his power." Often, in scripture, horns are figuratively used to represent power, as in this case, "Horns coming out of his hands, and there was the hiding of his power," which shows the power of God manifested through the imposition of hands. Jesus practised the laying on of hands upon the



sick, and they were healed, and he commanded his disciples to do the same; also, for the gift of the Holy Ghost. Therefore, the scriptures say, Joshua the son of Nun was full of the Holy Ghost; for Moses had laid his hands on him. But without the authority of this priesthood, and the ordinances thereof, the power of God is not manifest to men in the flesh. It is the channel through which the Holy Spirit flows upon the people of God. It holds the Key of the knowledge of God, or the mysteries of the kingdom, and when men render themselves unworthy of the priesthood, and God takes it from them, they are left without revelations, and the gifts of the Spirit.

To the loss of the priesthood may be ascribed most of the divisions in the Christian world at the present day, and the great doubt upon the minds of all the contending parties, which have prevailed to such an extent from the days of the primitive Christians. By a reference to Eph. iv chapter from the 9 to the 15 verse, it will be seen that the officers there mentioned for perfecting the saints, for the work of the ministry, &c., were designed, first, to bring to the unity of the faith those who embraced the Gospel from all classes; second, when they were thus united in the doctrine of Christ to prevent their being divided into sects and parties, and led about by every wind of doctrine through the cunning craftiness and deceit of false teachers. That Isaiah and the apostles clearly foresaw that the Christian world would apostatize and divide, and the priesthood and its gifts and powers cease among them, is evident from what they say. Paul says, 2 Thes. ii. 3, "there shall come a falling away and the man of sin be revealed," &c.; also, 2 Tim. 3d and 4th chapters, he says, "the time will come when they will not endure sound doctrine; but will make their own teachers such as God does not choose, who have a form of Godliness, but deny its power: and these teachers will turn away the people from the truth, and turn them to fables. Peter in his 2d General Epistle, 2d chapter, written not to a few; but to the church in general, plainly declared there should be false teachers among them, who through covetousness should make merchandise of the people, and bring in damnable heresies, or as some have more properly translated it, destructive sects and parties. But Isaiah's testimony is conclusive upon this subject; in the 24 chap. where he prophesies of a time when the whole earth will be corrupted by the people, transgressing the law, changing the ordinances, and breaking the everlasting covenant. The covenant here alluded to was doubtless a covenant of priesthood established in the Gospel dispensation; for the covenant under the Mosaic dispensation was called a covenant of priesthood, Num. xxv. 13, and the Mosaic being a type of the Gospel dispensation the everlasting covenant was the establishment of the Melchizedek priesthood in the Christian church, by which the ordinances of God's house could be administered, and the spiritual gifts and powers of the Holy Ghost manifested to those under the covenant; and the subsequent breaking of

the covenant deprived them of the priesthood, and its train of attendants.

That the foregoing predictions have been fulfilled since the apostolic age, all who are acquainted with church history can testify; but to the reflecting mind the present confused state of Christendom, is all the evidence needed. After Popery was established, and the papal jurisdiction extended to the utmost limits of the empire, and the Christian world shrouded in darkness for ages; in the forepart of the sixteenth century Luthet, Calvin, Melancthon, Zuinglius, and many more of the clergy of Germany, England, and other parts of Europe, began to protest against many superstitions of Catholicism, and the authority of the pope, and cried aloud for reformation: and though they succeeded in abolishing some of those absurdities, and effecting a reformation in different parts of Europe, thereby diminishing the power of the pope; yet they could never agree among themselves. And the different sects which they established have since divided, and subdivided, like the branches of a tree, shooting one from another until their number in Europe, and America, is estimated by some late writers at upwards of two hundred, and though the founders of the first reformed churches were Catholic clergyman, who were excommunicated; yet they claimed no priesthood except from the Mother Church whose authority they disavowed, and were it asserted that she had a priesthood acknowledged of God, (which is altogether inadmissible) she was sure to divest her dissenting members of that authority.

Perhaps, by this time the reader will ask if the church apostatised, if the covenant was broken and the priesthood taken from them, whether or not there is any promise of its being restored in the last days; as the latter-day Saints testify has been the case? To this, gentle reader, I most unhesitatingly respond in the affirmative. The covenant must be renewed. Israel must yet become a kingdom of priests, on their native land. The prophet declares they shall be gathered, and that God will give them pastors after his own heart; also,—Isa. i. 26, "I will restore thy judges as at the first, and thy counsellors as at the beginning." Isa. lxi. from the 4th to the 9th verse inclusive prophesies that they shall repair, and rebuild their old waste cities that have been desolate for many generations. Verse 6 he says: "ye shall be named the *priests* of the Lord; men shall call you the ministers of our God." Verse 8. "I will direct their work in truth and will make an *everlasting covenant* with them;" also, chap. lxvi, he prophesies in the 19th and 20th verses, that God shall send his servants and gather them from all nations, and his glory shall rest upon them. He says, verse 21, "And I will also take of them for *priests* and for Levites saith the Lord."

## THE LOCATION OF ZION OR THE NEW JERUSALEM.

The location of Zion or the New Jerusalem, is certainly a subject of importance and well worth a candid investigation; for it is one that interested the prophets, and much the more it ought to interest every true believer of this remote age of the world; for according to the prophets it will be a place of refuge, and deliverance for the people of God when destruction comes upon the nations. Again, the Lord not only intends to gather all his people together in the last days, but he intends to prepare places for them to gather to. The city of Zion is said to be one of these places of gathering; therefore, it is of all importance that we should know where it will be located or established.

That there will be a city called Zion or the New Jerusalem, built, beautified, and prepared for the millennium is evident from all the prophets that have mentioned the work of God of the last days. We have in a brief manner touched upon this subject before; but the magnitude and importance of it is such, that we think that justice to it, requires us to give it a more extensive investigation.

That there was a Zion established at Jerusalem we do not wish to deny; but that has nothing to do with the one for the millennium. However, because some are unable to separate, or distinguish it from the one for the Millennium, we will first show the difference between the two, and then proceed to examine the prophets with respect to the place of the location of the latter.

This Zion at Jerusalem was sometimes called the upper city, and it was detached from Jerusalem proper by a wall. Historians say that Jerusalem was founded by Melchizedek, then called Salem. Paul says Melchizedek was king of Salem. (See Heb. vii. 2.) Subsequently it was called Jerusalem; but whether or not Zion was founded by Melchizedek is not easy for us to determine; but one thing is certain, it was in existence in the days of David; for when he took Jerusalem from the Jebusites, it is said that he "took a strong hold of Zion: the same is the city of David."—2 Sam. v. 7. Many places in the inspired writings where Zion is mentioned, refer to this Zion at Jerusalem, Isaiah speaking of this Zion says: "For the people shall dwell in Zion at Jerusalem."—Isa. xxx. 19. Now if Isaiah had no idea of any other Zion, than the one at Jerusalem, why did he use the preposition *at*, as though there was another city called by the same name? Indeed, he knew that the Lord would cause to be built another city of Zion, which should be a place of deliverance in the last days, which he saw in the vision established upon this land [America]; therefore, he used the preposition, "Zion *at* Jerusalem," to designate the difference between it and the one of the last days upon another land. But says one, if the ancients knew that God would establish another Zion for the Millennium,



why did they call the one at Jerusalem by that name? This is a thing that the scriptures in a measure leave in the dark; however, there is a foundation for an opinion, which we will give whether it is correct or not. Zion is a very ancient name, and signifies the pure in heart, or the place where the pure in heart dwell; and according to recent revelations which the Lord has given to his people, there was a Zion established in the days of Enoch wherein the church of the first-born dwelt: and perhaps, Paul alludes to this Zion of Enoch when he says: "But ye are come unto Mount Sion, and into the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the first-born."—Heb. xii. 22, 23. The saints of the Antediluvian world, are the only ones that we can with propriety call the church of the first-born; but they and their Zion are in heaven; and Paul calls their Zion the city of God, and them the church of the first-born.

Now it is possible that when Melchizedek, or whoever founded Zion; when arranging the various districts, and suburbs of Jerusalem, called that district, or the upper city, which was so beautiful and elevated, "Mount Zion," out of respect to a former Zion, and because of the pureness of the name; the same as many name their children after eminent men, and those whom they in a particular manner respect. After David it was called "the city of David."

When Jerusalem is rebuilt, it is probable that this city of David, will also be built again; but not in fulfillment of the predictions of the prophets concerning the establishment of the latter-day Zion or the New Jerusalem; but in fulfillment of prophecy relating to the rebuilding of Jerusalem: for when it is built of course all its districts and suburbs will also be built. But we have said enough upon this part of the subject, and we hope that the reader will be able to designate the difference between the Zion which was at Jerusalem, and the one that the Lord shall cause to be built for the saints to gather to, and be a place of refuge and deliverance at the time that God will trouble the nations with his wrath.

This Zion of the last days, we believe will be located on the land of America; and indeed, the prophets have said enough to establish this idea. David says: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the city of the great King. God is known in her palaces for a refuge." "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever."—Ps. xlviii. 2-8. David evidently saw the situation of Zion, which he says is beautiful, at some other place besides Jerusalem, or he would not have said that it was on the sides of the North. Match this saying with what Isaiah says in the xviii,\* of his prophecy, concerning a land [America] beyond the rivers of Ethiopia, and we learn: first, as Isaiah says, that this is the land where

\* We have before entered into a full investigation of this chapter; therefore, we do not deem it necessary to make any more comment upon it. (See page 182.)

the Lord's *ensign* of the last days was to be reared; and from whence the ambassadors of the Lord are to be sent to all nations, and where "the place of the name of the Lord of hosts, *the Mount Zion*" shall be established; to which the servants of God, or swift messengers to the nations shall bring a present unto the Lord of a people terrible from their beginning. This proves that Zion is to be located in America. Second, that, according to David, it is to be on the sides of the North; consequently, on North America. David says in another place: "I will not give sleep to my eyes nor slumber to mine eyelids until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephrata; we found it in the fields of the wood." "For the Lord hath chosen Zion: he hath desired it for his habitation."—Ps. cxxiii. 4-13. It cannot be said in truth that Jerusalem was in the fields of the wood in David's time; therefore, we conclude that he had reference to some other place besides Jerusalem. Indeed, the interior of North America is interspersed with the fields of the woods, or in other words fields in the midst of the wilderness. Isaiah says: "Zion is a wilderness, Jerusalem a desolation."

We have before proved the Book of Mormon to be true; therefore, whatever it says upon this subject we consider as valid testimony. Moroni writing the words of Ether says, page 550. "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the House of Israel, and the Jerusalem from whence Lehi should come; after it be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again and become a holy city of the Lord: and should be built up unto the House of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the House of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away."

As we have before mentioned the prophets have declared that there shall be deliverance for the saints in Mount Zion, and in Jerusalem; therefore, when we take all things into consideration, we discover that it is perfectly consistent with reason and the scriptures, for Zion to be built upon this continent: for this is a promised land to the tribe of Joseph, as much so as Canaan to the House of Israel. For instance, the Lord will establish a place of gathering upon this land, near the

centre of the North division of the continent, which will be convenient for the House of Joseph that is upon this land to gather to, and also, for many of the saints that are now scattered among the Gentile nations. And also he will cause the old city of Jerusalem to be rebuilt, and the Jews to gather there. Thus there will be two central places of gathering, and deliverance. Zion, and Jerusalem, when spoken of as being the two great places of deliverance, are not synonymous: for Jerusalem and its suburbs when spoken of at a distance are all ranked under the one head; but the prophets speak of Zion as being established, and having stakes, or auxiliary cities. The city of David or Zion at Jerusalem was merely an auxiliary and not the principal. Isaiah places this matter beyond doubt, that Zion and Jerusalem are not synonymous; but on two separate lands. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzj-bah, and thy land Bulah: for the Lord delighteth in thee, and thy land shall be married." It is said, Gen. x. 25, that in the days of Peleg the earth (not nations) was divided; it is also said, Gen. i. 9, that the waters were gathered together unto one place at the time of the creation; and of course the land was in one place; but it is manifest that there has been a great division, so much so that the earth has been divided into continents, which the bible says was done in the days of Peleg; but according to the prophet Isaiah, when the time of restoration comes, then this continent upon which Zion shall be built, shall re-unite with the eastern, and thus fulfill the saying, "thy land shall be married," or Joined. But says the objector, how can there be two places of gathering if Ezekiel's words are true? "And I will make them one nation upon the mountains of Israel; and one king shall be king to them all." We have before proved that the land of America is a promised land to the House of Joseph;\* therefore, the "mountains of Israel" are here as much so as in the land of Canaan. The idea is that the whole earth will be subjected to one form of government, and to one code of laws, and one king shall rule over them whether in America or in Asia. But the two continents are to be united; and then it will be an easy thing for them to become one nation upon the mountains (not mountain) of Israel, and at the same time the tribe of Joseph and others dwell in Zion, and its vicinity upon this land, and the Jews in the land of Canaan, and one king rule over them all.

\* See Page 119. Only a dedicated few will



Having dropped the foregoing hints upon the location of the Zion for the Millennium, to aid the reader to designate the difference between the Zion at Jerusalem, and the one of the Latter-days;—we will now quote a few of the sayings of the prophets concerning the utility of this Zion, the materials of which it shall be built, its glory, and magnificence, &c., &c., and let that suffice for the present.

#### ZION BUILT AND ESTABLISHED FOR THE MILLENNIUM.

This is a subject as little understood by the community at large, perhaps, as any one that we could mention; yet we consider it a glorious one, and one of great importance to the world; but before we proceed any farther,—we will here take the opportunity to state that it is somewhat difficult to separate the various subjects strewed over the face of prophecy, in consequence of their amalgamation with each other. The subjects of the gathering of Israel, building of Zion, second coming of Christ, and the Millennium, are in some instances all mentioned in the same chapter; therefore, it is not an easy matter to treat upon one, without interfering with the others; consequently in the course of our work we are obliged to quote the same passage more than once. However, in this respect, we have so far endeavoured to avoid all possible repetition, and at the same time treat upon each subject separately, that the reader may have a more clear, and lucid idea of each subject in its true character.

Again, in treating upon this subject we shall, for the sake of brevity dispense with much comment that might be made: for indeed, the scriptures are plain of themselves, so much so, that they even point out the materials of which Zion shall be built. But to hasten.

We will commence with the prediction of Joel upon this subject, speaking of the great and notable day of the Lord, when there shall appear signs and wonders in the heavens, and on the earth, blood and fire, and pillars of smoke, the sun darkened and the moon turned into blood, he says: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel, ii. 32. Obadiah says, verse 17th: "But upon Mount Zion shall be deliverance, and the House of Jacob shall possess their possessions." Thus Mount Zion and Jerusalem are to be places of deliverance for those that call on the name of the Lord, at the great, and notable day, when he shall cause destruction to come upon the wicked. Hence, we see the importance of a knowledge of this work. Isaiah in the lx chapter of his prophecy describes the materials for the building of Zion; we insert the whole chapter.

"Arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness

shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteous. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous:

they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

In the above it is said that the ships of Tarshish are to be engaged in bringing the people from far; also that the Gentiles shall come unto it, and that the Lord shall make it an eternal excellency, a joy of many generations. Isaiah says in another place: "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isa. iv. 2-6. Again, Isaiah says: "And it shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isa. ii. 2, 3. From this latter quotation, we learn that Zion is to be a place where people shall gather to, from all nations; and that the law of God shall go forth from Zion to all nations. This is what we have before proved while speaking of the ensign that was to be reared upon this land. (See also Micah iv.)

Christ speaking to the Nephites is very plain upon this subject; Book of Mormon page 485, third edition.

"Verily, verily, I say unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign, for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given



unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; verily, verily, I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may shew forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among who will not believe it, although a man shall declare it unto them."

Much more might be said upon this subject; but we think it unnecessary at present: for enough has already been said to convince every candid mind that a Zion or New Jerusalem will be built and prepared for the Millennium; also, that the ancient city of Jerusalem will be rebuilt.

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#### THE SECOND COMING OF CHRIST, AND THE DESTRUCTION OF THE WICKED.

"And then shall ye see the Son of Man coming in the cloud, with power and great glory. And when these things begin to come to pass, then look up; for your redemption draweth nigh."—*Luke, xxi. 27, 28.*

"Behold he shall come with the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and fuller's soap."—*Mal. iii. 1-2.*

HAVING already investigated many subjects in which we have had occasion to mention the second coming of Christ, which has no doubt, created some anxiety in the mind of the reader to know the particulars concerning it. Therefore, believing that we have sufficiently

cleared the way before us, we cheerfully enter the field of prophecy and reason, in order to learn particulars concerning this matter. After premising a little, we will proceed; first, to remove some objections that may appear; second, to a full investigation of the prophecies upon this subject.

We believe that Christ will come the second time being accompanied by his angels, and redeemed saints, in a cloud and flame of fire, with power and great glory; at which time the kingdom of heaven will come with power; and he will take vengeance on the wicked; also, that he will come personally and subject the earth to himself, and then the time will come for the saints to take the kingdom and possess it unmolested. Then will commence the reign of Christ and the redeemed saints on earth. The Millennium or the great sabbath of creation; in other words the *rest* decreed for the righteous. At the commencement of this sabbath of creation, satan will be bound, or whereas he has had power over the saints, it will be taken from him, and the most stubborn opponents of Christ *will* be destroyed: the righteous have a glorious resurrection, &c., &c.

Now that Christ will come the second time is not so much disputed; but the time when, and the object of his coming, and the work to be accomplished at the time has been, and now is, a matter of both public and private controversy. Some contend that it will not take place until the general judgment when all shall stand before the judgment seat of Christ; thus denying the reign of Christ, and the thousand years of peace on earth. Others say that he came at the destruction of Jerusalem in fulfillment of the predictions of the prophets relating to his second coming. Again, others say that he will not come personally; but only spiritually to reign in the hearts of his saints. Indeed, a multitude of opinions are afloat about the second coming of Christ; but what is the most repugnant to the will of heaven, and dangerous to the community at large, is the contempt with which the subject is often treated by many of those who profess to be the ministers of the pure gospel of Christ. We have known instances where a congregation of professors have agitated this subject, when the pastor of the same ascended his pulpit, and proclaimed peace and safety, telling them not to fear his coming, and that there is no promise of his coming to reign on earth, and if he should, it makes but little or no difference whether they knew any thing about it or not, providing they enjoy religion. This is what Peter says about the last days: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For in this they are willingly ignorant."—2 Peter, iii. 3-5. This scoffing, and the crying of peace and safety, is that which shrouds the minds of thousands in darkness, and no doubt, will be the reason why the Saviour will overtake them as a thief in the night, and in an hour when they are not looking for him.

Almost every society have some kind of an idea of his coming; but each have marked out a way of their own for him to come; but notwithstanding all their plans, he will come in his own way and overturn the works of men, and establish peace; therefore, the thing needful for us, is to learn what is his way, that we may know how to prepare for it.

It is asserted from the authority of Christ, that his second coming took place at the destruction of Jerusalem; but we object to this idea, because it is replete with nonsense, and without the least shadow of reason or proof. The saying of Christ that is referred to, to establish the above idea, reads as follows: "Verily I say unto you, this generation shall not pass, till all these things be fulfilled."—Matt. xxiv. 34. We will now go back and see what Christ alluded to, and if there is any propriety for saying that all things spoken concerning the second coming of Christ were fulfilled at the destruction of Jerusalem. We would here remark that it is a common thing in the sacred writings for future events that were to transpire at different and distant periods, and under circumstances widely differing from each other, to be amalgamated together, which makes it difficult for those who are unacquainted with history to fully comprehend them. It was also customary for the prophets when describing a succession of future events, to first give a general outline, and then particularize; but the great confusion of the times, and in consequence of the various changes or translations of the scriptures from one language to another, the respective times and dates in which each event was to transpire, is in some instances left in the dark; however, this is not the case with the predictions relating to the second coming of Christ. But to proceed.

The disciples of Christ came to him at a certain time to show him the buildings of the temple. "And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." (See Matt. xxiv. whole chap.) This no doubt with the parable in which he represented the end of the world, or the destruction of the wicked; and also the saying: "For the Son of man shall come in the glory of his father, with his angels," created an anxiety in their minds to know more particularly about these things: for this purpose they interrogated him saying: "Tell us, when shall these things be? and what shall be the sign of thy coming and the end of the world?" that is, when shall be the destruction of Jerusalem, and what are to be the ominous events that are to precede his coming, &c. "And Jesus answered and said unto them, take heed that no man deceive you." He then told them that false christs should arise, and that there should be wars and rumours of wars, nation should be against nation, and kingdom against kingdom, and that there should be pestilences, famines, earthquakes in divers places, and because that iniquity should abound the love of many should wax cold. He also told what should be the antecedent of his coming and the end of the world: "And this gospel of the



kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

After giving this general outline of the events that were to precede the transpiration of each event mentioned in the questions, he particularizes, and divides the subject by first describing the manner in which Jerusalem should be destroyed; second, his second coming. He described the destruction of Jerusalem, and the fate of the Jews, with the following language: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, then let them which are in Judea flee into the mountains." Luke records it thus: "And when ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This abomination that made desolate, or the army that compassed Jerusalem was the Roman; and Moses by the spirit of prophecy described the calamity that came upon the Jews; at which time it was so severe that the mother sacrificed her infant to satisfy hunger. Christ said, "These be the days of vengeance." "And except those days shall be shortened there shall no flesh be saved: but for the elect's sake those days shall be shortened."

After he had concluded his description of the destruction of Jerusalem, he described what should follow after: "Then" said he "if any man shall say unto you, lo, here is Christ, or there: believe it not. For there shall arise false christs, and false prophets and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be." "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now reader the subject is plain; for indeed, when the destruction of Jerusalem was accomplished, the tribulation of the Jews was not to an end: for Jesus said, that even after this destruction, false christs, and false prophets should arise. The history of the Jews is sufficient evidence to prove this fact. Indeed, since the time they were scattered, they have been almost constantly troubled with false christs. At times they have put so much confidence in them that they have supposed that the time was come for the kingdom to be restored to Israel; therefore, they attempted to rebuild Jerusalem; but they were only deceived, and by giving heed to them, they brought trouble upon themselves. Thousands of that people have been deceived by false christs, till destruction overwhelmed them. They have been foiled in every attempt to rebuild Jerusalem, which was on every occasion attended with the loss of many lives.